UNITARIAN MONTHLY

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An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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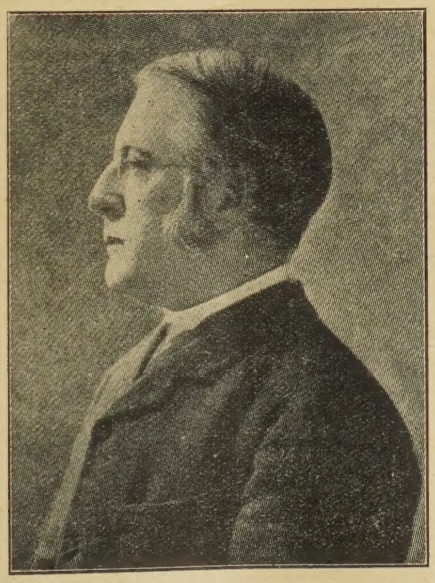

By courtesy of "The Inquirer."

DR. CHARLES W. ELIOT.

President Emeritus Harvard University. Died August 22, aged 92.

A Distinguished Unitarian. (see page 153).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week.

EDITOR'S ADDRESS, 89, Grove Road, Sutton, Surrey. Telephone Sutton, 2613.

At a Unitarian Assembly held recently in Bath, the Mayor said he was very pleased to be associated with the members of that Church, especially when he remembered that that congregation had furnished more Mayors of Bath than any other Church in the city. He thought they had in that fact some cause for congratulation (applause.) He had especial pleasure in being there because they had been for something like 200 years associated with religious freedom of thought.

New Sunday School buildings are being erected for the Ancient Chapel, Toxteth, Liverpool, and nearing completion, are to be opened October 2nd, by the Lord Mayor, and Dr. Jacks, will give an address.

A Unitarian Church has been established at Rutherglen, Glasgow, with the aid of the McQuaker Trust.

"The Dickens Fellowship" of Vancouver, B.C., attended a special Dickens Memorial Service at the Vancouver Unitarian Church, in June, when Rev. J. B. Tonkin, the minister preached to a large congregation on "The Humanism of Dickens."

The Rev. Alexander Gordon, at the age of 85, delivered a remarkable address at the re-opening of Park Lane, Chapel, Wigan.

The Summer School of Theology at Manchester College, Oxford, August 16th-27th, was an unqualified success. There was a complete course of over 40 lectures for the cost of £1.

The Salford Bible Christian Church which is theologically Unitarian advertises for a minister who must be a Vegitarian and a Teetotaller—because that is required of its minister and members by its Trust Deed.

Miss Audrey Kidd, of the North Shore Unitarian Church, Blackpool is appointed head mistress at the Meyer College, Amsterdam.

THOUGHT for the MONTH

NO CURSE IS HERE FOR MAN,
BUT ONLY DUTY;
NO CURSE IS HERE FROM GOD,
BUT ONLY BEAUTY.
—J. Page Hopps.

At Glossop the Rev. Joseph Wilson has been welcomed back on his return from a voyage to the Far East in search of health, at a special conversazione, August 30th, at which several neighbouring ministers attended. Mrs. Herbert Partington, J.P., was the generous hostess. Mr. Wilson's health is restored.

Miss M. E. Board, of the Newport Unitarian Church, I.W., has gained the College Diploma in letters with distinction at Reading University.

Another step towards world Unity is made by the admission of Germany into the League of Nations.

Rev. G. E. Hale and Mrs. Hale, Unitarians at Adelaide, South Australia, were entertained by the congregation and friends in celebration of Mr. Hale's birthday, when he was presented with a cheque for 200 guineas as a token of regard and esteem.

At Lancaster the Mayor and Council, and chief officials and leading citizens, paid an official visit to the Unitarian Chapel. The Mayor, Councillor Roberts, is a member of the Chapel Committee.

Rev. C. W. Townsend, Missionary Minister of the British and Foreign Unitarian Association began a two months' mission in the area of the North and East Lancashire Unitarian Mission at Hindley, September 4th, with social gathering, continuing with Sunday services and lecture, on the Monday evening.

Forward Movement services and lectures have been held in connection with the Cheltenham Unitarian Church.

MINISTERIAL CHANGES.—Rev. A. Cobden Smith has concluded his ministry at Bradford, Yorkshire, and is to be succeeded by Rev. Frank Bullock, of Leigh, Lancashire; Rev. Sydney P. Whitehouse, was installed as minister of our All Soul's Church, Belfast, September 3rd; Rev. E. H. Kersley, has entered on his ministry at Conigre Chapel, Trowbridge; Rev. Duncan Stewart, M.A., concluded his ministry at South Shore, Blackpool, September 26th, and had public farewell September 22nd.

DEATHS. — Mr. Harry Probyn, Birmingham, August 20th, 66; Mrs. Edward Martineau, Birmingham, August 31st, 90; Mrs. W. Stanley Watts, West Bromwich, August 16th, 73; Mr. Ernest A. L. Mitchell, son of the late Rev. Wm. Mitchell, Latonka, Figi, July 22nd, 60; Miss Emily A. Holland, Padiham, September 9th, 76; Dr. Rudolf Eucken, Jena, Germany, September 16th, 80.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

BETWEEN THE TESTAMENTS.

C. THE TESTAMENTS OF THE TWELVE PATRIARCHS.

"The Testaments of the Twelve Patriachs," he original form of which dates back to the eginning of the last century B.C. contains twelve locuments, each one assigned to a particular atriarch and supposed to be charged with his ast message to his people. The work is remarkable for its elevation of thought; hence t has been asserted that it has definitely hristian additions. This however has not een absolutely proved to have been the case. f such additions were made they must be very arly, as they are found in a Greek version, with which the Apostle Paul appears to have been amiliar. In some of the little tracts the Patriarch nto whose mouth its words are put, gives an ccount of the principal events in his career and dds the lessons to be drawn from them. The ook has an ethical and didactic purpose, which ervades it from beginning to end. It must be reely admitted that some of the teaching approaches most nearly to the actual words of esus of any book of Jewish literature. The recept of forgiveness alone need be cited to llustrate this point. It runs thus:—"If a man in against thee, speak peaceably to him, and old not in thy soul guile; and if he repent and onfess, forgive him. But if he deny it, do not e angered with him, lest catching the poison rom thee, he take to swearing, and so thou sin oubly. . . And though he deny it and yet ave a sense of shame when reproved, give over eproving him For he who denieth may repent so s not to wrong thee again. But if he be shameess, and persisteth in his wrong-doing, even so orgive him from the heart and leave to God the avenging." The resemblance which this bears to the simpler and deeper commandment of Jesus s undeniable. It is not suggested that Jesus ever saw the earlier book: but it seems obvious that some of its teaching was floating through the air in his day.

It is not unreasonable to think that this beautiful work may have influenced the ethical teaching of Saint Paul and his general outlook upon the mission of Christianity. Its author included the Gentiles in his scheme of salvation, and he refused to allow that the "Law" was given to the Jews alone. At the final end of things the "twelve tribes and all the Gentiles shall be gathered together, until the Most High shall send forth His salvation." Wherever we turn in its pages, we shall be struck with the elevation of tone, the spiritual insight, the lofty ethics and the simple and direct style. For all that it is at least dangerous to assert positively, that its highest thoughts were Christian interpolations. It would seem that amongst the Jews of the first century B.C. and the beginning of the next, were some who had caught at the highest sayings of their ancient prophets and carried them even further along the path of religious progress.

Canon Charles did good service when he edited and translated it with great learning and wide research and published his great edition of it in 1908. It is important to bear in mind that between the last book of the Old Testament and the coming of Jesus, there was a definite growth towards religious truth of a lofty and inspiring character. Hence he may well have heard some of the thoughts expressed in this and similar books, which he invested with an unsurpassed glory of his own. At all events that great scholar the Apostle Paul proves by his writings his acquaintance with this and some other books of a similar and hardly less elevated character; for it must be remembered that his learning was chiefly rabbinical and owed little to Greek thought directly.

(See Andrews "The Apocryphal Books." T. C. and E. C. Jack and Charles, "The Testaments of the Twelve Pariarchs" A. and C. Black, 1908, and "Between the Testaments," Home University Library, Williams and Norgate.)

VOCATION.

Not ours the choice,
Not ours the voice;
We do but heed the greater will
That speaks commands we must fulfil.

I.

Who is it cries, "Oh, woe is me!
'Tis Fate ordains the thing I do,
And under stern necessity
I toil in pain the long day through"?

II.

O happy all his day who knows
His task is by the Lord decreed
And, mindful of his calling, goes
With God's own will to shape his deed.

William C. Hall.

Temperance Sunday.

Will Ministers, Church Secretaries and Sunday School Superintendents, please note that Temperance Sunday will be October 31st.

Unitarianism.

Unitarianism taking its name originally from its doctrine of the Unity of God in One Person the heavenly Father, takes its stand on absolute freedom of inquiry concerning all religious beliefs, and freedom always to alter statements of doctrine in accord with any new light that may come. As the result of this freedom from fixed dogmas Unitarians have arrived at belief in the Unity of Man, the Unity of Truth, the Unity of Man with God, the Unity of Religion, the Unity of life in One progress here and hereafter.

The Unity of Jesus.

We believe in the Unity of Jesus Christ. As Stopford Brooke said—"It is not according to reason that the absolute God and a man who lived and died as we live and die, should form one person." Dr. W. E. Channing declared on behalf of Unitarians: "We believe in the unity of Jesus, we believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings, and thus introduces infinite confusion into our conception of his character. According to this doctrine, Jesus Christ, instead of being one mind, one conscious intelligent principle, whom we can understand, consists of two souls, two minds: the one weak, the other almighty; the one ignorant, the other omniscient. Now we maintain that this is to make Christ two beings. To denominate him one person, one being, and yet to suppose him made up of two minds infinitely different from each other, is to abuse and confound language, and to throw darkness over all our conceptions of intelligent natures. According to the common doctrine, each of these two minds in Christ has its own consciousness, its own will, its own perceptions. They have in fact no common properties. The divine mind feels none of the wants and sorrows of the human, and the human is infinitely removed from the perfection and happiness of the divine. Can you conceive of two beings in the universe more distinct? We have always thought one person was constituted and distinguished by one consciousness. We believe that Christ is one mind, one being, and a being distinct from the one God."

That quotation very clearly explains what is meant by the unity of person of Jesus, that he is one person and not two, of the same nature as God only as all men are partakers of the divine nature (II. Peter I., 4).

The Unity Fellowship.

President: Rev. Arthur W. Fox, M.A. (Todmorden).

Treasurer: Mr. Robert Kenyon, J.P. (Staly-Bridge).

Correspondent with isolated members: Miss Theodora Mills, Lowmandale, Cheltenham.

Secretary: H. Bodell Smith, 89, Grove Road, Sutton, Surrey.

The Fellowship is going to be considerably strengthened during the coming winter. The Secretary has sent out some hundreds of leaflets explaining what the Fellowship is and inviting friends to join. Those of our members who have received copies are expected to use them to secure others as members. Much seed has already been sown and it is in a sure and certain faith that good results will come of it. But it must not be left entirely to the Secretary, though he will persist and persist right through to the end of his days; every member can share the work if there is the will to do it; and is it not a fact that every member ought to do that? That is what being a member means—to add to the Fellowship, to its strength, to its power and influence to realise its aims, to achieve its objects.

Let us refresh our minds as to what these objects are: (1) The promotion of the idea and doctrine of UNITY in all things; in theological teaching, in the establishment of peace among men and classes and nations. (2) FELLOWSHIP—first amongst our members, and through them the atmosphere and fellowship feeling beyond themselves. Thus is The—UNITY—FELLOWSHIP its own explanation. But following from these two main objects is the consideration as to methods—how effectively to realise the objects. One method already exists in literature propaganda, this Magazine as the organ of the Fellowship is doing its work. Another method is THE STUDY AND DISCUSSION CIRCLE to study and investigate the truth and to express it in doctrinal statements, which shall be propagated in all possible ways. This first as regards theology—the Unity or Unitarian Faith. We believe in that Faith—all the more so if we have a thorough grip of it, it

we clearly and fully understand it. But many of our people identified with Churches of that faith have no good grip of it. They cannot clearly explain to others what it is, what it implies, what it means. Many of our young people reared in those Churches are in the same plight for give them a thorough knowledge of these things so that their minds and souls are laid hold of by it, and taken captive by the glorious light of its truth—can you imagine what a difference that makes? It gives them the meaning of life, it equips them effectively to face its duties and responsibilities. It supplies them with heroic motives. It opens their eyes to life's glorious possibilities. All this The Study and Discussion Circle can do for its members, supplying the material for the building up of that sterling personal character by means of which human life is going to be transformed and transfigured everywhere into solid happiness and joy. The Study Circle is the instrument, the mechanism by which these things can be done, for its members, for our Churches, for our District Associations, for all our denominational organisations, because out of this fuller understanding and this clearer grip of the Faith new life will be imparted in all denominational quarters. This not merely for the denomination as such, but to help it to become still more powerfully effective for the promotion of the welfare of humanity and a truer knowledge of the glory and the love in the Heart of the Eternal God the Universal Father and Everlasting Friend. And secondly, the social implications—investigation of ways and means to realise Unity and Fellowship in society, in industry, in trade, and in international affairs. The ideas of the Fatherhood of God and the Brotherhood of Man—if we really believe in them are meant to be expressed in practical arrangements. Brotherhood has to be organised by application of brotherly principles to all human relationships. And it is well to study and investigate how it can be done and to find out what stands in the way. And that is part of Religion. Every Church ought to have its Study Circle for these things. What a splendid help it would be to every minister to have it! And what a generating centre of new forces of energy in the life of the Church! So far we have been too blind to the possibilities. But here is the means of making a movement that will be thrilled with palpitating vitality. WILL OUR MINISTERS HELP in the formation of the Study and Discussion Circle? They can do much this way for their own help. The Magazine provides a plan of study in the Study Course supplied in its pages, It offers examination to those who desire it at end of each course. Certificates and book prizes will be given for passes. Out of these studies an army of active Church workers can be evolved, and the discovery of greater numbers of young people inclined and suitable to prepare for the ministry as a career of service. Who is there that cannot move in this matter of forming a Circle? Where two or three are willing as a nucleus a beginning is possible where there is a Church or no Church. The Secretary is determined to form as many circles as possible where there is no Church. How many others will be determined to do something? This is God's work, but He does it through His helpers. He needs your help. Will you heed the call? There are many ways of promoting fellowship amongst the Fellowship members for mutual help, for co-operative holiday, for district meetings and rambles, and all sorts of methods will be evolved out of intercourse and discussion. Our Readers who are not yet Fellowship members are earnestly invited to join. The minimum membership fee is 1s used towards defraying expenses of the Fellowship. The Magazine is supplied for 1s. 6d. a year extra, post free There should be a considerable influx of new members—membership being so easy. All suggestions are welcomed. The Secretary will gladly advise, or supply leaflets and other information.

The Women's League.

The British League of Unitarian Women is interested not only in work for British women, but is in close alliance with similar organisations abroad. The printed Report of the "International Union of Liberal Christian Women," January, 1922, to March, 1926, includes accounts of the doings of no less than 18 of these allied societies. That for Great Britain recounts quite a variety of friendly activities in touch with fellow-workers in other lands. Help was sent to the Poor Ladies' Needlework Guild in Hesse, Germany; a cheque for £50 was sent for starving German children; hospitality has been provided for Indian student members of the Brahmo Somaj; £100 was raised to make it possible to provide one year at Channing House School for the daughter of Dr. and Mrs. Norbett Capek, of Prague; Miss Herford, the Secretary, was sent to America to attend the Centenary meetings of the Unitarian Association, and to confer with the Women's Alliance; Miss Johnstone was sent as a delegate to Prague, to visit the new Unitarian movement in that city; Miss Ethel Spiller was deputed to visit Brussels to confer with the women of the Liberal Church there; and various Friendly Links with foreign ladies in other lands have been formed.

A League Rally was held at Mottram, September 8th, six branches being represented, and over 80 persons present. Mrs. Wrigley, B.A., presided, and Miss Dorothy Hall gave an interesting address on "Laughter," followed by discussion and numerous questions.

The Gospel of Unity.

STUDY COURSE No. 3.

(1) THE "UNITY" DOCTRINE AS A RELIGIOUS FAITH.

What mankind is most in need of is a religious faith that is reasonable, and which agrees with the teachings of actual experience and with the revelations of science. A faith that fits the facts of life can be accepted without violation of reason, can be easily understood, and because it is in accord with the sense of justice and the noblest ideals, it can also be the highest inspiration for the perfect life, the greatest support and consolation in every time of need.

Such a faith must be the result of free inquiry. It must be unshakeable by any test or examination which can be applied to it. Unlimited freedom of thought, investigation, and discussion, will confirm it and make its foundations appear all the stronger. The only authority for it must be its self-evident truth. Being true it must agree with all the truth that is known. Its doctrines will challenge all doubt and scepticism and dissipate them as passing illusions of the mind. It can have nothing to do with superstition, or magic, or mere credulity. But founded upon the bedrock of unquestionable fact or truth, it can be the most effectual guide through all the mazes of life and the greatest comfort in all its sorrows and trials.

A faith that answers to these requirements will not present any unworthy conceptions of life and conduct nor make the Object of worship and obedience lower than the noblest ideals of human justice and love. Its estimate of man and human nature will be derived from a judgment of its noblest characters and grandest achievements. A religious faith that can satisfy all reasonable men will give a clear explanation of the meaning and purpose of human life. The purpose set forth will be the sublimest that the human mind can conceive worthy of the most heroic effort to fulfil; and the ultimate destiny of man such as to inspire with the most delightful anticipation towards which all human experiences of every kind in saint and sinner are made to work together for its attainment—a destiny not to be allotted merely to any selected few, but to be reached by all.

Is there any religious faith known to man which can fulfil these conditions? There are many partialist forms of faith which can promise nothing of the kind and can give no hope for the ultimate satisfaction of every human being. But the faith which is based upon the idea of Universal Unity is that which can give full assurance of the fulfilment of the most glorious hopes and aspirations which have ever moved and thrilled the souls of men. It is the grandest religious faith that has ever been conceived, and it rests upon the unshakeable and indestructible foundations of fact and eternal Truth. For Unity means goodwill, co-operation, agreement, order, harmony, peace, brotherhood, security, and love which binds all together in mutual welfare and enduring strength for the safety and happiness of all.

References: "Three Stages of Unitarian Theology," The Lindsey Press, 5, Essex Street, London, W.C. 2, 1s. and postage. Half-price to members of "The Unity Fellowship," ordered through the Editor. See pages 19-30; 65-67.

(2) THE UNITY OF GOD.

As the mind of man looks out upon the external world and the universe of which it is a part, he naturally presumes that there must be an originating and creative Power which is the Cause of it all. For nothing comes from nothing; everything is caused by something. The Something which has created all living things and the many worlds around us must be more than equal to all that is created. That Power we call—God.

For ages men have differed as to whether God is Many or only One. In the infancy of human development it was common to believe that there are many gods, each having his own special sphere of action. Polytheism was the theology of the ancient civilisations of Greece and Rome and of others before them. The Persians believed in a dualism consisting of Ormuzd and Ahriman as the Gods of good and evil respectively. The Israelites after a period of polytheism developed a belief in One God, first as the deity of their tribe or nation, and in the time of their later prophets they had come to think of Him as the only God of the human race.

Christianity originating amongst the Jews with the teachings of Jesus, carried forward the Hebrew doctrine of One only God to a higher plane by its development of the idea of the divine Fatherhood of all mankind. The early Christians held this doctrine of the Unity of God for the first three centuries A.D. It was not until the year 325 that there was any departure from it by Church authority, and then in that year the adoption of the Nicene Creed by a majority vote in the Church Council Original Christianity was rejected and Trinitarianism established in its place. This was really Tritheism, for the Creed declared three Gods: the Father, the Son, and the Holy Ghost. From that time popular Christianity has worshipped God the Father, God the Son, and God the Holy Ghost, and still continues to do so. It is deemed to be heresy to do otherwise. In its Athanasian Creed these three are described as distinct persons, co-equal and co-eternal, each almighty. But this doctrine is self-contradictory and against all reason and will not stand the test of sound argument.

The idea of the Unity of God in One Person or One creative and controlling Will, is in complete agreement with reason and with the conclusions reached by the investigations of science. There cannot be more than One Creator of all living things. If A. built a house it would be untrue to say that B. built it or that C. was the builder, or that all three built it. So if God the Father has created all living things no other can have created them. Science declares that the Creative Power is infinite and omnipresent. To be really infinite means embracing and containing ALL that is, but there cannot be more than One who includes or contains all that is. And as this One God manifests marvellous intelligence and Will, with wisdom that knows no bounds He possesses Personality and has a personal interest in all His creatures. This personal interest is one of wise providence for their welfare including a Fatherly love for every human soul that is everlasting and unchangeable. Such a Power is worthy of all the worship and service which human beings can render, and as Jesus said: "The true worshippers shall worship the Father in spirit and in truth."

References: "Three Stages," p.p. 82-85; 143 VI.—146.

(3) GOD'S UNIVERSE.

The fact that the Creator is one Being, one controlling Will, suggests the conclusion that the whole of His creations are part of one plan. The Unity of God in one creative Mind indicates that there is a unity embracing all His works. Multitudinous as they are in number and immeasurably vast as they are in extent they are parts of one design. They constitute the Universe, that great reality in which all things are combined in one whole. The poet was right in saying that—

"All are parts of one stupendous whole,
Whose body Nature is and God the soul."

This unity of all things is a tremendous conception. It means that everything is dependent on everything else, that all things are planned in definite and harmonious relation to each other, that they are all subject to one vast system of order, connected with each other throughout as members of one body. In appearance there may seem to be clashing, conflict, warfare. The convulsions of storm and earthquake, and "nature red in tooth and claw," are in apparent contradiction to this notion of unity, but in reality they no more disprove it than does the existence of the disorders of disease which are all under law. There is no waste in nature. Nothing is lost. All that we humans describe as refuse and rubbish is worked up to fulfil purposes in the great design. Nothing that lives ever ceases to exist. There are only changes of form. There is permanent reality behind all form that is indestructible and imperishable.

The science of astronomy has revealed the fact that the stars, planets, worlds, and systems of worlds, are related to each other by a wonderful scheme of law and order. Biology shows that all living creatures on the physical or material plane have their orderly position in one ascending concatenation of stages of development from the simple to most complex organisation of structure and design. In this unity there is purpose. In everything there is indicated intention. All the structures, organisations, designs, and purposes are evidently made to contribute to one supreme purpose for them all in the realisation of which they each play their part. What that purpose is no human being can declare for a certainty. It may be for the creation by slow and sure evolution, of god-like beings, to be companions and co-partners of the Creator in the sharing of the divine perfection—and that, man as we know him is the embodiment of that developing purpose on the way to its full attainment. What we can be sure of is this—that we live in a Universe which is filled with grand and sublime purpose based upon righteousness which holds everything together in orderly relationship, for securing the welfare of all living things, including that of all mankind, a wefare which means loving care; and it is certain that nothing can prevent the fulfilment of the Creator's plan.—References: "Three Stages—" 78-81.

(4) THE UNITY OF PROVIDENCE.

God's providence is abundant and limitless. Nature yields more food for man's material needs than he can ever use. If any starve for lack of nourishment it is due to something wrong in human conduct or human relationships and not to any scantiness or paucity in the produce of nature. Apart from that, providence includes every provision for man's higher welfare, for the satisfactions of his mind, his affections, his social affinities, his moral and spiritual longings and aspirations. This provision includes joy and sorrow, prosperity and adversity, health and disease, war and peace, sin and holiness, trials, temptations, suffering of every kind, and the happiness consequent on duty faithfully fulfilled and righteousness of life.

"Whatsoever a man soweth that shall he also reap," is a saying that expresses one of the laws of God's providence which the discipline of experience inevitably teaches. Right conduct produces joy and happiness, and wrong conduct brings pain and misery to him who is guilty of it, and to its victims. The law acts impartially. It is no respector of persons. If an archbiship sins he must reap the consequences just as much as in the case of the vagabond, and if the vagabond does a noble thing he reaps as real happiness from it as he would had he been head of the Church.

But this impartial justice of God's providence is not so plainly apparent when the innocent have

to suffer through the actions of the guilty. That does not seem right. Part of the machine gets out of gear and the whole is paralysed. Any man is part of the community of which he is a member, and if he gets into a bad condition it is all the worse for the rest. Where is the justice of that? Why should the aching of a tooth unnerve the whole system? The man may be no more than a tooth in the social organism to which he belongs, but if he be a madman all his neighbours feel insecure. This surely gives them all a direct interest in getting him into a right mind. It is a warning that if they wish to feel that they are safe, their duty is to save him. In face of a contagious disease they know it to be so. There is a purpose in this evidently. It is to impress the fact of mutual obligation. The sinner has to reap the consequences of his sin, and those consequences are part of the education of experience against the sin; and the fact that the community shares the woeful results of his evil conduct is part of the education of the community against the causes of his sinning. In this discipline of experience the individual and the community are being educated at the same time by trial, towards better conditions and truer welfare. They are banded together in the process. This applies to the individual and the family, to the family and the community, to any one nation and the family of nations. And it is all made to contribute towards the building up of a perfect humanity and the perfect kind of society for the most perfect life. All are members one of another, and all things including every kind of experience, are made to work together toward that consummation. Consequently no experience is wasted; nothing comes to pass in vain. There is a Unity of tendencies and direction in it all. Every influence of thought, feeling, or action is under law of cause and consequence, and worked up in the making of Man and in the creation of a divine humanity. Both in material things and in the things of the spirit the action of every law is just and right, and one great purpose runs through everything.—References: ,'Three Stages —", p.p. 94-96; 301-328.

(5) THE UNITY OF MAN.

It has been indicated in the previous section that human interests are One. Man himself is a unity in body, mind, and spirit; and the whole of mankind is One in the fact that all are dependent upon each other. It is not only true in the family circle, but it is equally so in the larger community, in the nation, and in the whole family of nations.

The helpless infant depends upon its parents, draws sustenance from them, is supported by their strength, and on through development of childhood and adolescence, has to rely upon their assistance. No man can live to himself alone. Fellowship is a necessity of his being. His true life is impossible unless it is shared by his fellow beings. His thoughts and feelings whether expressed or not affect those with whom he comes into contact, for help or hindrance. In any case they make him what he is, helpful or otherwise; they determine his disposition, his personal influence which is powerful though silent. That influence is felt. If he be disagreeable in temperament others know it, or if genial and helpful they are sensible to it. This is true of every human being. The personal influence of each acts upon all and re-acts upon each other, as truly as do the different cells of a man's body.

In organised society each person is ministered unto by all. Each member of the community receives directly or indirectly the help and protection of the combined strength of the other members. The community does for each what no one can do for himself in supply of many necessities, in securing general sanitation, in guarding the public peace, in administration of justice, and in numerous other ways. Thus is the one dependent on all, and all are dependent upon each doing his or her part for the welfare of the whole. In commerce and industry with division into classes—professions, and trades—all these human divisions and sub-divisions are parts of one great mechanism—mutually dependent on each other's co-operation. This is true in the life of a whole nation. All its parts are interdependent as the works of a clock, bound together in one common interest and in one common life.

But even a nation cannot live cut off from all other nations. It depends upon them, as they also depend upon it, for help, for protection, for safety from various dangers. If any one of them is hurt or in a disordered condition it is worse for all the rest. The disorder may spread. The paralysis of trade and industry amongst one people makes other peoples poorer. War between any two nations impoverishes all others in many ways. If one suffer all suffer in consequence to some extent and if any one nation is helped into a better and more settled and orderly state the other nations are in consequence the more secure and prosperous. The whole human race is one family, in each other's care and keeping. Humanity is one. The welfare of each depends upon the welfare of all, and of all upon each. The facts of human life and human experience prove that mankind is one body, of which all men and nations are corporate members. The truest human welfare and happiness depends upon the recognition of that fact and upon acting in accord therewith. All human progress towards truer and more joyous life attests the great fact of the Unity of Man: References: "Three Stages—" p.p. 85-87.

Dr. Charles W. Eliot.

Dr. Charles W. Eliot, President Emeritus of Harvard University, U.S.A., died Monday, August 22nd, in his 93rd year. He has been described as "America's first private citizen." Lord Bryce declared of him "whoever may be the greatest second man in the United States, there can be no question as to the identity of the greatest man." Professor Munsterberg in his book on "The Americans" written for German readers, said of him that he was "the most distinguished and influential personality in the whole intellectual life of America." The "Times" and "The Manchester Guardian," gave very full and appreciative notice of his career, the "Guardian" declaring that "if any American of the age deserved to be called the last of the Romans it was Charles William Eliot," and that "he was perhaps the leading Unitarian layman of his age." The "Times" stated that his son, Dr. Samuel A. Eliot became a distinguished Unitarian Minister, but omitted to say that Dr. Charles W. Eliot was himself a Unitarian, as he had always been.

His career was very remarkable. He became the most eminent educationalist as the reorganiser of Harvard University. Born at Boston, March 20th, 1834, educated at Harvard College and the Boston Latin School, he graduated in 1853, became a tutor in mathematics, assistant professor of Analytical Chemistry, and after two years of study in Europe, in London, Paris, Marburg and Rome, he accepted appointment as Professor of Chemistry in the Massachusetts Institute of Technology, and in 1869 was made President of Havard University, which position he held for 40 years to 1909. In that office he was the reformer turning a very unsatisfactory condition of things into a thoroughly efficient institution revolutionising it in all its departments so that it has been said that "he found Harvard brick and left it marble." When his 90th birthday was celebrated in 1924 he received congratulations from a hundred and fifty universities in the United States, Canada, Great Britain and other countries. Honours and decorations have been conferred upon him by his own country and by France, Italy, Japan and Prussia, Russia and Belgium. Twice did he decline the offer of appointment as American Ambassador to Great Britain, chiefly on account of his years. He came of a good Unitarian stock. His father was a pioneer Unitarian who was three times Mayor of Boston, and was for ten years treasurer of Harvard College, of which the son was later to be President. America has had much cause to be proud of Dr. Charles W. Eliot. His influence on public life was as a wholesome moral tonic. He made a great mark on the age in which he lived and on the national life of his own country. He always openly and frankly identified himself with the cause of Unitarian Christianity of which his personal character was such a fine example. British Unitarians who attended the International Congress at Boston in 1907 will remember him as he gave the address of welcome to Harvard University. The portrait on our front page represents him at the age of 73.

Help the Church.

A MINISTER'S MESSAGE.

HOW CAN I HELP?—This is the question each of us might well ask. For though there is activity on every hand and we are all moving forward, there is always the need for a little more effort, and always greater success is possible. At the moment I am not thinking of work of a special nature. We are well staffed and there are no vacant offices. What I have in mind, and desire to urge, fidelity in the smaller but necessary duties. Attendances at the services, for example; worship is the central thing of our fellowship, and, whilst attendance, on the whole, is good, it could easily be a good deal better. Really, we are a numerous body, but, unfortunately, it is but occasionally that we come together in impressive force. That is unfortunate, because not only do we miss something of the uplift and thrill that numbers create, but our witness to the great and good things, which are our religion, is seriously weakened. The stream of visitors to our Church is constant. On a rough calculation, we must have had a couple of thousand during the last half-dozen years. How many of these might have been retained had they but been impressed by the fact that we valued our Church sufficiently to be in our places as often as we could have been. Happily, all have not just passed in and out. Many of our staunchest members and most zealous workers have made their home with us during that period. But, we could have won even more friends, had we but remembered the value of our individual and personal presence. Here, then, is one answer to the question, "How can I help?" And it is perhaps the most important one. After that comes the question of finance. A busy church, such as ours is, cannot be run without expense. I rejoice that most of us realise this and I am touched by the volume of sacrifice made by old and young, especially by the young.

A little more method, however, would increase our sense of security. And in this connection, I am thinking of the privilege of Church membership and the value of the envelope offertory. To give a practical example: If 100 members subscribed but sixpence each per week, the sum of £130 per annum would be guaranteed; but suppose the average could be ninepence, that would raise nearly £200. These are not ambitious amounts. The suggested contributions would not be exacting. What stands in the way is not lack of interest or want of love for the Church, it is just that a little more method is necessary. And this would be helping indeed. Helping what? A happy, friendly Church. A valuable social and educational centre. A pioneer movement in vital religion. Our beloved Unitarian Faith. What an opportunity! What a privilege!

H.F.S.

Are Churches Necessary?

A Unitarian correspondent declares against Churches and Church going. His experience must have been unfortunate. He would do away with them. He vows that he will never go into a Church, which means that he has no need for one. But there is another side of the matter. The Church stands for Religion, — for the development of the spiritual faculties of human nature. Its function is specially for the promotion thereof. It is the institution set apart for this work, just as a school is for other special instruction. Is it or is it not necessary to preach righteousness, to advocate obedience to the Highest we know, to proclaim loyalty to the call of Duty, to inculcate mercy and kindness and brotherly conduct? If these are admitted to be desirable (and necessary some organisation of individuals is required to promote them. The Church is that organisation. Like all other human institutions it is not perfect and cannot be until it consists of perfect human beings. It is liable to be misused and perverted like a man's stomach, but that does not prove that it is not a necessity of human life. Evil-minded persons sometimes turn a Church into a nuisance. If selfish and ill-tempered folks are permitted to exercise control they can make any institution a curse rather than a blessing. But a Church which does its proper work inspiring people to be good and to do good; converting them to a life of unselfish devotion to truth and righteousness; giving comfort to the sorrowing and those who mourn; imparting a noble faith in God and man for people to live by; calling forth the loftiest emotions and kindling to fervent zeal and passion the earnest desire for the promotion of human welfare,—it is—after the home and family circle, the most blessed institution on the face of the earth. Every Church can be that if its people have the will to make it so, and if any be permitted to make it other than that in pulpit or in pew, it is because its people have not the wisdom, tact or courage to prevent it. Thousands of men and women have cause to bless the Church. Multitudes of young people have been grounded in right principles and good character, and therefore saved from much that is worse by their attachment to a Church. Therefore a Church is one of the greatest of all human necessities, and in some form or other so long as men require fellowship in spiritual things the institution is certain to endure. Where there is mutual consideration, brotherly feeling, kindly tact, and an unselfish desire to promote each others good, the Church is a real united fellowship. And when there is anything wrong in it, to run away from it, rather than face the unpleasant duty of setting about good influences to put it right, is just leaving it to the danger of the wrong influences, and being a deserter rather than a protector and a saviour.

Unfortunate is he who pours ridicule on Churches and Church going. It is an awful pity that anyone should feel that he has cause for that. He also is a brother, denied the spiritual fellowship of the sort that would make him a happier man. Some people are to blame that he is an outsider, quite apart from the possibility that he may be at fault himself. Let us who go to a Church keep watch upon ourselves that we do not drive others away, but rather that we win them by kindness which is love.

Always there is seed being sown silently and unseen, and everywhere there come sweet flowers without our foresight or labour. We reap what we sow, but Nature has love over and above that justice, and gives us shadow and blossom and fruit that spring from no planting of ours.

(George Eliot).

(Continued from page 157).

They have ceased to defend the liquor traffic, and failed to get anyone to defend it on its merits. Their aim is to defy the law and encourage others to defy it in the hope that the Government will surrender. It is a forlorn hope as both Houses of Congress are overwelmingly dry and likely to remain so.

E. F. Cowlin.

Why Some Go to Church.

The following lines in the first column from an old issue of "The Christian Age" give a very one-sided impression of Church-going; they certainly misrepresent the majority of those who attend. We offer another view of the matter in the next column.

OLD VIEW.

Some go to church just for a walk,
Some to stare, and laugh and talk;
Some go there to meet a friend;
Some their idle time to spend;
Some for general observation;
Some for private speculation;
Some to seek or find a lover;
Some a courtship to discover;
Some go there to use their eyes,
And newest fashions criticise;
Some to show their own smart dress;
Some their neighbours to assess;
Some to scan a robe or bonnet;
Some to price the trimming on it;
Some to learn the latest news,
That friends at home they may amuse;
Some to gossip false and true,
Safe hid within the sheltering pew;
Some go there to please the squire;
Some his daughters to admire;
Some the parson go to fawn;
Some to lounge, and some to yawn;
Some to claim the parish doles;
Some for bread, and some for coals;
Some because it's thought genteel;
Some to vaunt their pious zeal;
Some to show how sweet they sing;
Some how loud their voices ring;
Some the preacher go to hear;
His voice and style to praise or jeer;
Some forgiveness to implore;
Some their sins to varnish o'er;
Some to sit and doze and nod;
But few to kneel and worship God.

Y. S. Bouchier, M.A.

ANOTHER VIEW.

Some go to church for love of God
And not to sit and doze and nod;
They go because their hearts incline
To join in fellowship divine;
For soul-refreshing help they go,
To feel the spirit's heavenly glow—
With other souls to seek and find
More force to brace both heart and mind.
They know the very real need
Of power that will the spirit feed;
And not to seek for self alone,
But mere self-seeking to disown;
And by example to incite
Some other souls to seek the light—
And cheer them with the friendly grip
Of spiritual fellowship;
A brotherhood of heart to serve
With sympathy which all deserve;
And kindly word to comfort those
Whose cup of sorrow overflows.
And true it is they love to sing
The faith to which their spirits cling,—
To join the brethren when they pray
For strength to seek the righteous way;
And all who go in the right mood
Will never fail to get much good.
They go to church by Duty led,
And thus their souls are truly fed.
But if some go to criticise,
And to its purpose close their eyes—
They miss the good that might be theirs
In hymns and sermon and the prayers.
If people seek the heavenly grace
They make the Church a blessed place.

H.

For the Children.

BY REV. H. FISHER SHORT.

Boys and girls don't always listen to the sermon.

Bessie didn't; and we know why; don't we?

When the preacher used "grown-up words," she knew it wasn't much use trying to understand. When that happened, she didn't fidget; she just closed her ears and had a quick little think all to herself. Occasionally, her ears came unclosed, and, sometimes, she found herself listening. That was when the preacher said something that roused her curiosity. And that happened the other Sunday.

"Really," said the preacher, "we have no reliable information concerning the early life of Jesus."

"Really?" echoed Bessie's thinking box; "can that be true? I must ask Daddie about that."

And, of course, she did.

"The preacher said a funny thing to-night, Daddie," she remarked, as they walked home from Chapel.

"Oh!" replied Daddie, smiling to himself. "I didn't notice anything funny, dear."

Then Bessie opened the attack.

"What is 'reliable,' Daddie?"

"It's something trustworthy—something we can depend upon—something we can really believe."

"I thought it was. And what is 'information'?"

"Oh, that's news—something we are told—something we know."

"I thought so."

"But what was the funny thing you heard to-night?" asked Daddie.

"Why, that about the early life of Jesus. That was when Jesus was young, wasn't it, Daddie?"

"Yes, that's right, dear And so you thought it funny when the preacher said we had no reliable information about this early life of Jesus."

"Yes, I did; because, only yesterday, I was reading about Jesus going to the Temple when he was a boy."

"I suppose that is rather a puzzle, sweetheart,," said Daddie, kindly.

"The preacher must have forgotten about that," said Bessie.

"I think not, dear."

"Oh! she said in a little far-away voice. And, for a minute or two, she had one of her little 'thinks.'

"What did the preacher mean, Daddie," she said, by and by.

"Exactly what he said, dear; and he had reasons for saying it."

"What reasons?"

"It would take too long to mention them all; but here are some of the most important You know the names of the four Gospels."

"Yes: Matthew, Mark, Luke and John," she answered promptly.

"Well, they are really four little books, written by different people at different times and all of them after Jesus had died."

"Yes!" chirped Bessie, eagerly.

"Now, if you read them carefully, you will find them alike in some things, but very different from each other in many things."

"Yes!" Bessie almost gasped, as though to hurry on the story.

"Well, the first to be written, though it comes second in the New Testament, was Mark. And, partly for that reason, it is believed to be the most reliable. You remember what 'reliable' means."

"Something we can depend upon," repeated Bessie, quickly.

"Quite right, dear. And yet this little book tells us nothing whatever about the early life of Jesus."

"How strange, Daddie! But Jesus did go to the Temple, didn't he?"

"That is more than likely. At twelve years of age, a Jewish boy became a Son of the Law and could then attend the great Temple festivals."

"Then, the story may be true, Daddie."

"In parts, perhaps; but one part cannot possibly be true, if Jesus was a real boy."

"If he was a real man, he must have been a real boy."

"If he was a real man, he must have been a real boy," said Bessie.

"Of course, dear."

"Then, which part isn't true?"

"Where he says to Mary and Joseph, 'Wist ye not that I must be about my Father's business.' "

"But why couldn't it be true, Daddie?" said Bessie, perplexed.

"You will not understand, chick, I'm afraid; but I'll tell you."

"Do please, Daddie."

"Because a boy, a real one, of twelve could not possibly have spoken of God in a way that neither he, nor his parents, nor anybody else had even begun to think."

Daddie was right: his wee maid simply did not understand.

"Perhaps this will help you" he said. "To-day, everybody talks about wireless: but suppose you heard that before anybody began to talk about it, a little boy of twelve one day talked as if he knew all about it; would you think the story was reliable?"

"I don't think so," said Bessie, slowly and still wondering.

"Though I cannot expect you to understand these thinks yet; here is something I want you to remember. Jesus was not only a man of beautiful character; he was also a man with a very great mind. Always was he thinking about God and about man, and, one day, it flashed into his mind that good men and women were so like God, that God must be their Father, nay, that God was the Father of all, of even the unthankful and the evil."

"How lovely, Daddie," said Bessie, warmly.

"Yes, and he was so certain that this lovely idea was true that he could not keep it to himself. He just had to preach it. This was his Gospel."

For a little while, Bessie walked along in silence. Then, suddenly, she said: "But why is the story about the Temple in the Bible, Daddie?"

"That isn't easy to explain to a little girl; but I will try. About wonderful people, all sorts of wonderful stories are told. Thinking about a wonderful man one person may imagine something that the man might have said or done, and may mention the matter to another person. If it is very interesting, the story may be passed on to more people. Then, one day, somehow, somebody believes and says it did happen; and, so, what was at first only imagined is now repeated as something that really took place."

"Is that what Mummie means when she says 'Tales lose nothing in the telling?' "

"Exactly, dear. And I believe the Temple story began and grew in that way. It was probably started by someone who felt that Jesus was such a wonderful man that he must have been a wonderful boy who said and did most wonderful things. But even the boy Jesus could not have talked about wireless."

The Kiddies' Own Corner.

Conducted by Uncle Fisher.

Dear Kiddlikins,—

More than ten years ago, I christened a sweet little baby, in a dear little old chapel. The other day, I went to some special meetings at the old chapel. It was jolly to meet many old friends. Them, I remembered well enough; but the children had grown and took a good deal of sorting out. Among them was a bright little girl who told me she enjoyed reading our own corner and was going to write a little account of her holiday for it. If you are good at guessing, you will know who that little girl was. Below, you will see how beautifully she has kept her promise. Wouldn't some of you like to follow her example? Send your stories to 41, Oxford Road, Bootle, Liverpool.

Hearty greetings to you all.

Your loving,

UNCLE FISHER.

MY SUMMER HOLIDAY.

I like holidays very much. They give you a nice rest, and make you fresh and fit for school again. During this summer's holidays, I spent most of my time in playing cricket, and rounders, but we went for picnics and rambles, as well. We also went to Southport, and had a jolly time, of course, I waded right into the sea, until the water came above my knees, and then back again into the shallow part. I did not play on the sands very much, but I collected a great many shells, and a little girl (also) gave me a handful of beans, which I took home with me.

Now, I have a garden, surrounded with pretty shells with eight or nine, fine bean plants growing within.

JESSIE MOLYNEUX,

Park Lane, 10 years.

Let the Truth be Known.

"The American Issue," the monthly organ of the Anti-Saloon League, may well rejoice at the following facts which appear in the July number.

Carl Ekman has just come into power as the Prime Minister of Sweden?

He is the foremost prohibition leader of Sweden, and trouble looms over the Scandinavian horizon for the drink.

Eduoard Herriott, a Cabinet Minister of France, former mayor of Lyons, is one of the foremost dry leaders of France and was formerly the president of the chief national dry organisation of that country.

We read much about President Mazaryk, the President of Czechoslovakia, the man who created the Republic of Czechoslovakia.

He is the strongest dry leader in all central Europe. Most of the prohibition literature used by the dry organisations of Czechoslovakia was written by him.

We read about Celin, the Prime Minister of Latvia.

He is one of the chief drys in that country.

We read about Dr. Danitsch, the scholarly President of the Austrian Republic.

He is the most influential dry leader in that country.

We read about President Jaakson, President of the Republic of Estonia.

He is one of the chief drys of that new country and was formerly a member of the executive committee of the chief dry organisation of that country.

We read about the Minister of Education of Bulgaria, who has just introduced into the public schools of Bulgaria temperance teaching along American lines.

We read about the Minister of Health of Jugoslavia, who has been and is taking a leading part in the warfare against drink and who is giving his complete, powerful support to the efforts of the chief dry organisation of that country.

We read about W. Joynson-Hicks, a member of the British cabinet, who has become a thorn in the flesh of the wet organisations of that country.

And so it goes around the world. Opposition to the arrogant liquor interests; the drys coming to the front everywhere. The idea that a nation should be run for the benefit of the people, rather than for the benefit of the liquor interests is cropping up in every corner of the earth, butting into the administration of public affairs and challenging the selfish alcoholic interests of nearly every nation on earth.

The policy of letting the liquor interests run a country, which proved so unsatisfactory in America, is now being more and more recognised as unsatisfactory everywhere."

A sub-committee of the Senate of the United States of America, after full consideration to certain proposals for the repeal or nullification of the Eighteenth (Prohibition) amendment put forward by the "Wets" (the Liquor trade and its allied law-breakers) declared that Prohibition is morally right and economically sound. The bulk of the witnesses and written or printed evidence came from New York, Chicago, Philadelphia, and to which, as a matter of course, law-breakers of all kinds naturally flock, as they gravitate to London. The wets went to enormous trouble and expense and have once again been routed.

(Continued at foot of Column 2, page 154).

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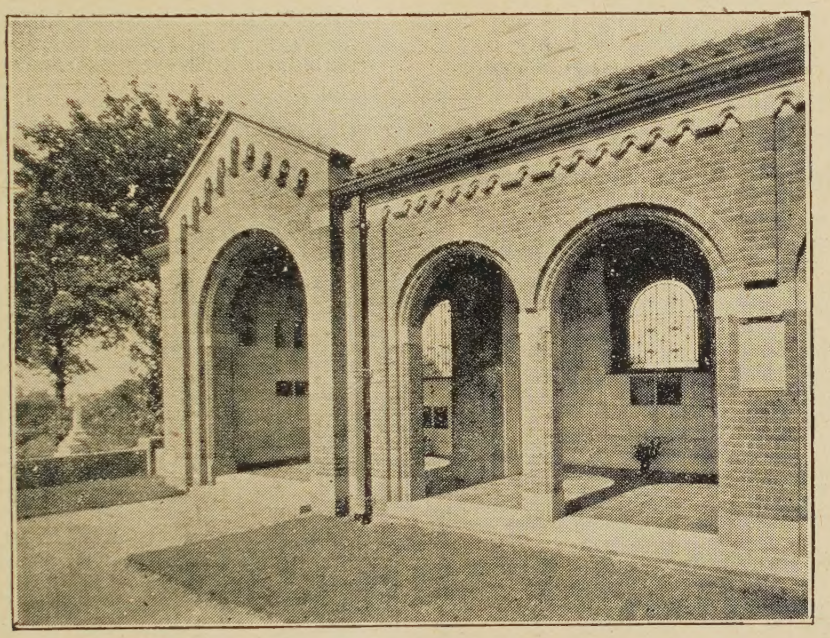

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